On Duties written by Book1 Chap13

Situation arises when a man had made a promise to the enemy. You should honor such a promise also. During the First Punic War, Regulius was captured by the Carthaginian. His captivity was commuted and he was sent to Rome in order to return after conducting prisoner exchange negotiations.
When he addressed the Senate, he recommended the Carthage prisoners should not be returned to the enemy. Finally, when his family and his friends tried to prevent him from entering to Carthage, he preferred to return there to face execution rather than to.
Reach a promise given to the enemy. During the Second Penal Wars, after the Battle of Kanai, Hannibal sent 10 prisoners to Rome after an oath that they should return to him unless they succeeded in releasing his own men who had been captured earlier, as long as many of them lived.
As long as any of them lived, the sentence held them culpable and kept them in poverty, since technically they had committed perjury in breaking the oath to Hannibal. When a man left Hannibal's camp with his permission, he returned a little later.
Saying that he had forgotten something, and when he left the camp the second time, he had thought his earlier to Hannibal no longer applied. In his mind, this cinematics mattered more than the promise behind the words.
The words themselves. We have another great example for an ancestor regarding justice to an enemy. When a deserter from Pirus camp came to the Senate and said that he would poison the king and cause his death, Senate Achaius Fabricus handed the deserter over to Pirus. Thus Fabricus would.
Refused even to approve of a scheme to murder by treachery and army, who was at once powerful and waging active war against Fabricius's own country. Enough had been said regarding the moral duties of armed conflicts.
We should remember, however, that justice must be served with regard of those who are most helpless. The lowest lot, the poorest fortune, is that of slaves. Those men speak right rightly to counsel that slaves should be treated as hired workers. Quiet them to work, but give them what?
They are owed. Injury may come about the either of two ways, by force or by fraud. Fraud belongs to the fox, the force to the lion, and both are contrary to the nature of a good man. Fraud, however, is more arduous of

all.
The types of injustice. None of them is more deadly than the perpetrated perpetrated by those who profoundly deceive while appearing to be good men. We have said enough here of justice. Chapter 14. Finally, as we propose above, we should say a few words about kindness and courtesy. Nothing is more agreeable to the nature of man than these qualities, but there are many potential pitfalls. First, it must be taken care that the courtesy does not hurt the person granting it, and that it not hurt the person to whom it is extended. And finally, finally, that the courtesy not. Send the resources of the grantor. Of course, courtesy must be granted proportionally on the principle of relative merit. This indeed is fundamental to the idea of injustice, to which all things relate back when a man bestows something or someone who he intended to help by, but which is.
Actually harming to him, the giver is neither a benefit, beneficent nor a generous man. He must be judged to be a pernicious yes man. Further, those who harm some people so that they may be generous to others commit injustice in the same way, just as if they are converted.
Others property of their own personal use. Indeed, there are many lovers of glory and splendor who take from others, take from some people so that they may give to others. They believe that they should be seen as generous to their friends if they enrich them by the by any possible. However, it is the furthest thing.
From proper duty, and nothing could be more contrary to the very idea of duty. Therefore, we must take care when using the sort of liberality that if we help our friends, we do not harm anyone else. The transfer of large sums of money by Lucius Sulla and Cassius Caesar.
From its lawful owners to others should not thus be seen as generosity. Generosity. Nothing is honorable if it is not also just. Another point of caution is that generosity should not exceed one's resources, those who want to be more benefit.
Beneficient than they can afford. Commit in the 1st place that mistake of hurting the family relations, those resources that might be.
Transfer to led to errors and instead of gifting to others. There exists in such a liability of love plundering in.
Clearidating one's assets and self-defending away. In order to create the resources defended for such largies, one may see many people who are not by nature generous, but rather only glory seekers. They do many things that arise more from a desire to chase after ostentation.
Then, from an honest sense of goodwill, such a pretense is more

connected to vanity than it is to either kindness or honesty. The third point is that matter of benefits. The issue of worth must be considered in deciding whether to confer a benefit on a man. His character must be looked at. We must first.
Weigh his disposition towards us in his record in society and the committee community, as well as his as his utility towards our own interest. It is optimal if all these factors come together. If they do not, then the more.
Numerous factors, and the more important ones, are to be quoted the greater weight.